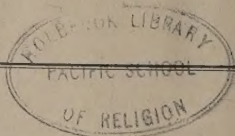
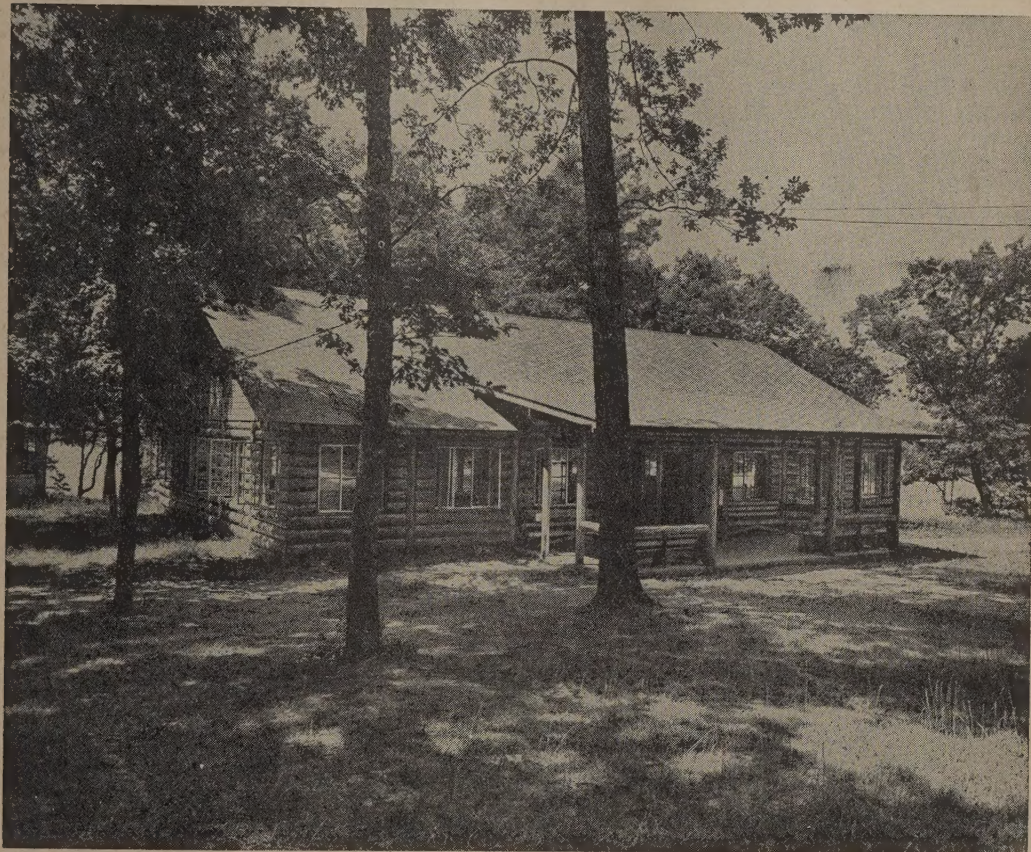


The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California



JUNE 12, 1953



The Meetinghouse at Quaker Haven, camp site of Western and Indiana Yearly Meetings, is symbolic of the growth in summer camping programs among Friends. An article on page 184 describes the camping activities of the various Yearly Meetings in the Five Years Meeting.

Friends Views on Baptism

Robert E. Cope

Teacher of Navajos

Gracia Booth

QUAKER COMMENTS

By Merritt Murphy

By their fruits ye shall know them.
Matthew 7:20.

In a recent devotional, Charles A. Pierce of Whittier, California, wrote, "Possibly it is not so much the spirituality of a people which is waning as it is that the manifestations of such a life are becoming different. It might be that we are not wearing religion on our sleeves so much as formerly, nor wearing long faces when we go about our religious duties."

It is encouraging to note that more and more Friends are putting their faith into their daily lives. This makes real living Christianity. I always have liked the old saying that goes something like this: "What you are speaks so loud I can not hear what you say!"

It is always difficult—and dangerous—for man to attempt to evaluate the actual spirituality of his brothers. Only God has the insight, knowledge and authority to do this. Jesus said, "By their fruits ye shall know them." Perhaps this is the only basis we should use in evaluating spirituality.

Witnessing for Christ is the responsibility of every Christian. But it is so much more effective when we witness with our lives rather than just with our tongues.

* * *

Our congratulations and best wishes to Philadelphia Yearly Meeting for a healthy gain in membership and a continuing trend upward in the proportion of younger members to adults. At recent Yearly Meeting sessions the total Philadelphia membership was reported as 17,527, with a net gain of 203 members this year.

In their epistle to other Yearly Meetings, Philadelphia Friends reconfirmed their belief "that God's revelation is universal, His light to be found in all men . . . that the making of one citizen worthy to inhabit the Kingdom of God remains for each of us the supreme contribution."

* * *

In a special effort to introduce The American Friend to more Quaker homes, the Publication Board of the Five Years Meeting has made an unusual offer to any local Meeting youth group, Sunday

school class, women's society or other organization in the Meeting. To any such group that wishes to represent the American Friend, a commission of fifty cents will be paid for each new yearly subscription to The American Friend.

Since there is a great potential for new subscribers in most local Friends Meetings, here is an opportunity for members in any local Meeting group to help themselves while helping their Quaker publication. Letters explaining the details of this offer have been sent to all pastors in the Five Years Meeting. If you have a group interested in taking advantage of this offer in your Meeting, ask your pastor about it or write to the American Friend office, 101 Quaker Hill Drive, Richmond, Indiana. We hope there will be a group in every local Meeting that will want to represent The American Friend as one of its projects this year.

Finding God

I was not "christened" in a church, but I was sprinkled from morning till night with the dew of religion. We never ate a meal which did not begin with a hush of thanksgiving: we never began a day without a family gathering, at which Mother read a chapter of the Bible, after which there would be a weighty silence. These silences, during which all the children of our family were hushed with a kind of awe, were very important features of my spiritual development. There was work inside and outside the house waiting to be done, and yet we sat there hushed and quiet, doing nothing. I very quickly discovered that something real was taking place. We were feeling our way down to that place from which living words come and very often did come. Some one would bow and talk with God so simply and quietly that He never seemed far away. The words helped to explain the silence. We were now finding what we had been searching for. When I first began to think of God I did not think of Him as very far off. At meeting some of the Friends who prayed shouted loud and strong when they called upon Him, but at home He always heard easily and He seemed to be there with us in the living silence.

Rufus M. Jones, in
"Finding the Trail of Life"

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Editorials . . .

Power to Become

John R. Spitler is pastor of the Berkeley Friends Meeting at Channing May and Fulton Street in Berkeley, California.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. John 1:12.

Life is an everlasting process of becoming. Growth involves continual adjustment to new factors in our environment. Each new situation challenges us. Each person we meet has his own uniqueness, which often greatly challenges our own spiritual maturing. Merely to try to adjust passively to our daily situations prevents the achievement of our own spiritual identity. Only by receiving wisdom and power from God can we continue to mature spiritually, becoming personally whole ourselves and being creative channels of God to transform our environment rather than passively conforming to it. "To become the sons of God" is the great challenge and purpose of our lives. We must find the power to face ourselves as we are that we may become what God would have us to be.

We are forever being tested not only by the constant change in our outward world, but we ourselves are always changing. At any given moment we both are and are becoming. We stand at a point, and we are moving in a direction. What we shall be we are becoming now. We are never the same people twice. At our Meeting for Worship we may look like the same people who met together a week before, but we are not. Changes have taken place in the soul of each one of us.

At this moment there is the person which you are, with your ideals, your strong and weak points, your hopes and your fears. But there is also a person forming within the unconscious realm of your mind. He is called by Peter, "the hidden man of the heart." (1 Peter 3:1) And Paul in Romans (Chapter 7) speaks of this hidden man warring against the conscious mind. Yes, the person forming within your heart will one day rise and grapple and pin down the person you are now. Will this person within you prove to be an ally or an enemy? . . . overcoming the good within you, or victorious over the weakness and evil in you? Some say that nine-tenths of the mind is the "unconscious" or "subconscious" . . . the "hidden man of the heart," which is influencing our becoming, while one-tenth of the mind is given to the man we are conscious of being . . . that which evaluates, chooses and acts. We think too lightly of this unconscious man of the "heart." What we receive into our minds by what we watch, what we read, what we imagine, and say, and hear and do, all are part of our unconscious becoming, even though we think we don't count them.

But lest we feel too fatalistic, may we look again at

the Divine promise of our text in this paraphrase: "To all who receive Him, and believe on His name, He gives power to become children of God who are born, not by man's own natural will, nor by the will of society, but born of God's will."

Our wills need not be shackled by a hidden enemy, for the Spirit of God is ever transforming life which will receive Him. He gives the new life of Christ to anyone who will receive Him and venture to believe on His name and respond by living according to the life and mind of Christ. Christ becomes the "hidden man of the heart." Christ within us forgives and cleanses by His grace, and becomes our "hope of glory." (Colossians 1:27)

"Receive," "Believe," "Become." These are the basic words for spiritual growth. And Christ within us, permeating both the conscious and the unconscious mind, is the key to triumph.

John R. Spitler

Blessed Are They Who Hunger . . .

Harold Smuck is Principal of the Friends Boys School in Ramallah, Jordan.

A dramatic little girl was spending the day in bed with a cold. Mother was having her hands full running errands the whole morning. After chasing down crayons, scissors, dolls, pencils, paper, games, she was finally worn out, and she let the next dozen demands go unheeded. Suddenly there was an ominous silence. Mother, hoping the little darling had gone to sleep, tiptoed in to take a peek. The little girl lay there glaring. "Don't bother coming now!" she snapped. "I'm dead!"

Indeed, when we stop wanting things we are dead. Our desires, our hungers, our cravings are signs of life and vigor. This gives pointed meaning to one of Jesus' beatitudes, "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied."

Our hungers are good, for they guide us to achievement and satisfaction. Mankind didn't have to learn to raise crops, to improve their yield, and eventually to store them by drying, canning, freezing, and now irradiation. But we wanted to satisfy our hunger. And we wanted more than just to stay alive. We wanted enough to eat—enough in good times and bad, enough in winter as well as in summer. And we wanted it to taste good and to be easy to prepare.

Our hungers are indeed spurs to achievement and sources of satisfaction. It seems reasonable, too, that our highest hungers should be spurs to the noblest achievement and the richest satisfaction. In the search for the most joyful and rewarding life we shall naturally seek the stimulus of our very highest hungers.

Some of our cravings may be inconsequential. Others may be important but still far less important than some other. For instance, only in the most desperate circumstances can we imagine physical hunger driving us to steal. Our moral hunger outranks the physi-

cal. Let us therefore be sure that we arrange our desires so that the highest shall control our lives: Blessed are those who hunger and thirst for righteousness.

When we have recognized the highest hungers we feel, it is safe to surrender to these and let them lead us. An anonymous sage has advised:

Whate'er is good to wish, ask that of heaven

Though it be what thou canst not hope to see.

Pray to be perfect, though the material leaven

Forbid the spirit so on earth to be.

Friends Views on Baptism

"What About the Sacraments?" -- I

By Robert E. Cope

The short catechism of the Protestant Episcopal Church, which all applicants for membership in the Episcopal Church must learn before confirmation, asks the following:

Question: How many sacraments hath Christ ordained in His Church?

Answer: Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Question: What meanest thou by this word sacrament?

Answer: I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.

These words, hallowed by long usage and tradition in the Christian Church, express a belief to which the greater part of Christianity assents — that is, that Christ Himself ordained the sacraments for permanent observance in His Church.

However, begin to question the various branches of the church concerning the modes of observing the sacraments, and you will find endless and confusing differences of opinion. And, two great branches of the church will say that the Episcopalians are very wrong because there are seven sacraments, not two.

Comes now the Religious Society of Friends to state its conviction that Jesus did not establish any sacramental observances for perpetual use. Does this position only add to the confusion, or does it help clarify the matter? To my way of thinking, it helps immeasurably to clarify the picture.

Friends understand that Jesus

Robert Cope, who writes frequently for this journal, is pastor of University Friends Church in Wichita, Kansas. In the second part of "What About the Sacraments?", which will appear in our next issue, Robert Cope will consider "Communion."

came to teach men a religion that is essentially spiritual, a religion of the heart and life that is not necessarily dependent upon form and ceremony. His mission was to show Himself as our Savior and Friend, and to tell us about the love of God our Heavenly Father. His mission was to lead men into an understanding of the truth that as they submit themselves to the will of God and allow Him to control their lives, so do they find life abundant and eternal.

To understand and accept these truths, it does not seem necessary for us to practice a sacramental system, for to eat bread and drink wine, to be sprinkled with water — these do not appear to touch the inmost spiritual depths of a man's life.

* * *

Friends accept baptism as essentially a spiritual experience whose deepest meaning can never be adequately represented by a rite or ceremony.

In view of the fact that the use of water in a baptismal ceremony has been well attested in the Christian Church since its earliest days, is it not a bit presumptuous on the part of a small religious group like the Quakers to say that the rest of the church is wrong? But we do not accuse the rest of the church of being in the wrong. We recognize that the sacraments have been of great help to many people. And, as Howard Brinton

But if for any wish thou darest not pray,

Then pray to God to cast that wish away.

If any wish is not worthy to be prayed for, then cast that wish away! Prayer can be a sort of Geiger counter to help us sort out our highest cravings from the lesser and cheaper ones. Praying can help us know to which we can safely surrender.

Blessed are those, says Jesus, who hunger and thirst for righteousness. It is they who shall be deeply richly satisfied.

Harold V. Smuck

has pointed out in his book, "Friends for 300 Years," "There is nothing in Quaker theory which would categorically exclude such rites of baptism and communion, provided these were, when experienced, genuine outward expressions of real and holy inward states."

Early Friends observed, however, that the use of the sacraments had become an end in itself, and our spiritual forebears were all the more determined that nothing should be resorted to which would come between the soul of man and his Maker.

* * *

On what basis is water baptism used by the Christian groups which observe it as a rite?

1. They point to the fact that Jesus was baptized by John the Baptist, thus setting an example for us.

2. They cite a statement of Jesus as calling for water baptism—"Unless one is born of water and the Spirit, he cannot enter the Kingdom of God." (John 3:5)

3. They quote the last commission of our Lord: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you . . ." (Matthew 28:19)

4. And some of them quote Mark 16:16, "He who believes and is baptized will be saved; but he who does not believe will be condemned."

Not for argumentation, but as a matter of clearer understanding, let us look again at those texts upon which water baptism as a perpetual rite is established.

1. It is true that Jesus was baptized by John. Baptism was a Jew-

a ceremony, and the Lord identified himself with his fellow Jews by submitting to it. But he also observed many other Jewish rites which He did not enjoin upon His followers. He said nothing about their perpetuating the rite of circumcision. He said nothing about their observing the intricate food laws of pious Judaism. He said nothing about their observing the great Jewish feast, although it seems clear that he observed all these.

And what was it John the Baptist said at the time he baptized Jesus: "I baptize you with water for repentance, but he who is coming after me is mightier than I . . . he will baptize you with the Holy Spirit and with fire." (Matthew 3:11)

2. Jesus did say to Nicodemus, "Unless one is born of water and the Spirit, he cannot enter the kingdom of God." And immediately He added, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Thus it would appear that He pointed to the physical birth when He used the phrase, "born of water."

3. In His last commission Jesus did say, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. . ."

Friends understand this baptism to be the one about which John spoke when he pointed to Jesus, "I will baptize you with the Holy Spirit. . ."

This baptism in the name, or in the name, means to baptise into the possession and protection of God and to establish a vital union between God and the believer, states the Interpreter's Bible. So far as we can understand it, this union is spiritual and in no way can be strengthened by the application of water.

4. As for the passage in Mark 16:16—"He who believes and is baptized will be saved . . ."—it must be observed that it is included in a passage which practically all New Testament scholars say is not a part of Mark's original manuscript. Because the original was lost, the church added the portion from verses 9-20.

To sum up our Quaker view of the matter, listen again to the words of the Ephesian Epistle—"There is . . . one Lord, one faith, one baptism." If only one baptism, how could it be anything except

the baptism of the Holy Spirit? Question those who practice water baptism and you will find all kinds. "One tells us we must be sprinkled; another says he must be poured; another we must be plunged into; another tells us we must be immersed three times into the water; one says face upward; another with the face downward; others say in still water and others

in running water," wrote W. J. Sayers in "Some Reasons Why I Am a Quaker." Indeed, one student of the history of the rite of baptism has listed 315 ways in which the ceremony has been observed. Surely if our Lord intended water baptism as a necessary means to salvation he would have stated specifically how it was to be done.

(to be concluded)

Quaker Women at Work in the World—III

Gracia Booth--Teacher of Navajos



Gracia Booth is the wife of the late Raymond Booth, who served as a Friends minister in Mt. Airy, N. C.; Marion and Amboy, Indiana; and Toronto, Canada; and who worked with the American Friends Service Committee in California. She has been a teacher of Navajo children for the past five years, and has found a real ministry in the isolated schools of the southwest. From a letter, we have drawn portions that create a picture of her work.

Soon it will be five years since I came to the Navajo Reservation to teach. My first eighteen months were spent in an isolated Indian Service Boarding School in the Pinon Community. This "frontier" of Indian education called for all the pioneering spirit I could summon for this school is one of the most isolated on the whole Reservation—or in all of America. It is also one of the most poverty-stricken areas. There is a constant turnover of school personnel for few teachers are able to endure the loneliness for long.

I would not, however, have missed my experience there for anything—especially the loving care and concern on the part of the Navajos when I suffered a broken

wrist and later near-asphyxiation from the faulty installation of a gas range in my apartment.

I left the Indian Service to come here to the brand new Ganado Public School for Navajo children in Apache County, Arizona. The School is almost within a stone's throw (easily a "whoop and a holler") up the hill from the well-known Ganado Mission, High School and Sage Memorial Hospital, operated by the National Presbyterian Board of Missions. Ganado is 67 miles over pinon-pine covered Ganado mountain from Gallup; 30 miles from Window Rock, the Reservation capital; and 37 miles from Fort Defiance, where our daughter Arline Hobson and her husband Arthur Hobson have lived and served some thirteen years, Arthur in the Indian Service, Arline teaching in the Public School.

Ganado Public School was built with Federal funds and turned over to the State Board of Education to operate on a sort of lend-lease basis. It is still federally owned and federal funds help to keep it in operation. It is thoroughly modern in every way. The state-approved public school text books are used and our children must pass the regular public school tests. We teachers must meet the regular high requirements for Arizona State teachers' certification and are members of the N.E.A. and the A.E.A.

We have 17 classrooms, large and sunny, with 19 full-time teachers, including art, music, home economics and shop teachers. You should hear these children sing and see their art work, sewing and woodwork! Each year since the school's inception, we have placed 2nd in the county spelling contest, with as many non-Indians as Navajos competing. Many have won

blue ribbons in art exhibits at Flagstaff.

More than 400 of our 500 and more pupils come, each day, from isolated hogan homes, many traveling more than 25 miles each way. Recently one eight-year-old missed the bus twice (no clock in the hogan and clouds obscured the sun) and hitch-hiked the twenty-odd miles to school, arriving, minus lunch, just in time for late afternoon recess and to catch his bus home. He had not missed a day of school otherwise and so on "school-out" day he was presented with a perfect attendance pin, because on those two occasions he was on his way to school, doing his lonesome little best to preserve his record.

Our ten big yellow public school buses, operated by Navajo fathers, go into the canyons and among the far hills, over high mountain roads and wind-swept mesas and through forests of giant ponderosa pine to pick up our children. One of our crying needs is for used blankets in the buses in case of one becoming blizzard-bound far from help.

We serve a wholesome hot noon meal in our large cafeteria, which for most of these long-neglected kiddies is their only nourishing food. Those parents who can do so pay \$.15 per meal but all children are fed. The Navajo Tribal Council "takes up the slack." Mrs. Georgia Dobb, wife of Arthur Dodd, Principal of the Mission School, is in charge of our cafeteria. Her assistants are Navajo mothers of the community. This year her kitchen and dining room ranked first in the state among public schools.

One year I taught little non-English speaking beginners. Another year I had high third graders, thirty of them, twenty girls and ten boys between 7½ and 10 years of age. Two twelve-year-old girls and one boy who have had to miss school to herd sheep were in the class also, but soon caught up to where they belonged. This year I had 33 over-age (11-15) boys and girls to put through 3rd and 4th and into 5th grade for next Fall. We carry our children through the 8th grade. The mission school begins with the 6th and carries them through high school. It is a boarding school.

Our library is a beautiful large room but no federal or state funds were set aside for purchasing books. The Pasadena libraries, the Los Angeles County libraries and the American Friends Service

Committee regional office in Pasadena sent to me hundreds of library discards of children's books in good, usable condition. Also, through the Pasadena Service Committee project under Lois Brown, many wonderful new books have come to me so that our empty shelves and stacks are gradually filling up with the best in books for children.

There are twenty-one white and three Spanish children in our student group. This is our first year with no Negro children. We have two splendid Navajo, one Hopi (art) and two fine Spanish teachers. The same situation obtains in the Mission School where there are also several very fine Negro teachers. At the Mission church I teach a Sunday School class of twelve 9th grade girls—Hopi, Zuni, Apache, Papago and Navajo. At the opening of class each Sunday, they all wave their hands begging, "Let me pray, please, let me pray."

Several years ago the Navajo Tribal Council set aside some thousands of dollars from tribal funds for the clothing of every school child so that need is now well taken care of. Clubs, churches and individuals have provided us with Christmas treats. The Pasadena Service Committee folk have been more than cooperative and have extended to me a loving interest and generous helpfulness. Pasadena and Whittier Friends have kept up my morale in my sometimes well-nigh overpowering aloneness. What a joy it is when Friends drop in to visit me!

I believe every teacher who stays long on the Reservation is motivated by a true missionary zeal. We love our children and work and, with very few exceptions, the children adore their teachers. Classroom discipline poses no problem here. Ever since the elections my little boys have had their sights trained on the White House—and why not? They are just other young Americans caught in the backwash and getting their first real chance to become more than nominal citizens or census numbers in the Indian Bureau files in Washington. The little girls take turns in being "Betsy Ross" and "Pocahontas."

The other day in Social Studies class, following many lessons, discussions and dramatizations of the landing of the Pilgrims and the first Thanksgiving with the Indians as honored guests, one of my

young lads waved his hand vigorously and asked, "Teacher, you ever see an Indian?"

As I write, it is 7:15 a.m. in mid-December and the school buses are beginning to roll past my door on their morning pick-up, each Navajo driver leaning forward with a big smile and a wave of his hand for "Miss Boo" as the little ones call me. A big black cloud is gathering over the mesa back of our Round Top and a biting north wind is rising from off Rattlesnake flats. I smell a real blizzard. If one comes, we will dispense with all recesses and start our children home early. Many walk from one to six miles on from their school bus stop to the hogan home and we take no chances. To us all, each child is very precious.

Six Elemental Facts of Human Life

1. More people live in huts of mud and straw than in any other kind of shelter.
2. More people travel on their own feet than by all forms of mechanical transport.
3. More people have a life expectancy of under thirty years than over thirty years.
4. More mothers watch their children die in infancy than see all their children reach maturity.
5. More people live without medical aid than know the help of doctor or nurse.
6. More people do not know what it means to vote than ever cast a ballot.

We live in 1958, but how hard it is for Americans to realize that in 1958 the world has more people who are hungry, ill-clad and poorly housed than it did in 1900! What is our stewardship as Americans, wealthy in terms of the world, and as Christians, toward these hundreds of millions whose voice is seldom heard in our land?

Milton Hadley

Jesus is not an idealist—for the same reason that he is not a materialist—because the distinction between the ideal and the material does not arise for him.

John MacMurray

* * *

Words scribbled on a wall in a cellar in Germany where German Catholics had been sheltering some Jews during the War: "I believe in the sun, even when it is not shining. I believe in God, even when He is silent. I believe in love, even when it is not apparent."

New Governor Visits Happy Grove



The new library now being constructed at Happy Grove School, Jamaica, as a gift from Fred M. Jones and family, who reside in the neighborhood not far from Happy Grove. Left to right, the Governor's aide; Earle B. Barlow, headmaster of the school; Sir Kenneth Blackbourne, the new governor of Jamaica; Mr. Fred M. Jones, chairman of the Board of Governors of the school; and Mr. F. V. Grossett, custos of the parish of Portland.

On April 29, 1958, as a part of his tour of Jamaica, the new governor of the island, Sir Kenneth Blackbourne, visited the campus of Happy Grove Friends School.

After a tour of the living quarters and the new classroom and library buildings now under construction, the governor was invited to meet the student body at the Seaside Meetinghouse, which serves as the school chapel. He was presented to the school by Mr. F. V. Grossett, custos of the parish of Portland (an official corresponding to a state governor in the United States) and a valuable member of the school's Board of Governors.

Speaking informally and inspiringly, His Excellency reminded the young people of their responsibility to serve their country. He paid tribute to the many Quakers prominent in professional, social, welfare, and government service in Jamaica, and expressed his hope that the young people now in school at Happy Grove would be ready to devote their lives to high-minded service to mankind.

After the assembly period, the staff and students were introduced individually to the distinguished visitor. In his conversation with members of the group, he remarked that, coming as he does from an

old Quaker family in England, he was especially pleased to note evidence of progress in Quaker education in the new Caribbean nation. He delighted the students by taking a lively interest in their student activities and future plans. He expressed pleasure in hearing about the very active 4-H groups

on the campus. He personally congratulated the two leading students, Dolores Gayle, called Head Girl after the Jamaican custom, and Victor Nugent, Head Boy, because besides excelling in scholarship they have won distinction in practical arts. Both have been very active in 4-H work, Victor Nugent, the Head Boy, is to go to England in the summer of 1958 to represent the Jamaica 4-H clubs in the International Stock Judging Contest at Bristol, after which he will return to Happy Grove for his last term of school and his graduation in December, 1958. The son of a banana grower, he intends to follow agriculture as a profession after he has completed his preparation.

The whole school family appreciated the visit of the governor, who made them conscious of the importance of Happy Grove School in the life of their country, and their own responsibility to use the opportunities it offers them to contribute toward the welfare of their people.

Frederick and Susan Reader, an English couple who have served on the Friends Africa Mission for two years, are returning to England from Kenya via the United States and speaking to groups of Friends in California, Colorado, Chicago, Indiana, New York, Philadelphia and Washington. Frederick Reader is a retired businessman who volunteered his expert accounting experience to Friends work in Africa.

Left to right, Mr. Fred M. Jones, chairman of the Happy Grove Board of Governors; Dolores Gayle, Head Girl of the school; Sir Kenneth Blackbourne, governor of Jamaica; Earle Barlow, headmaster of Happy Grove; and Victor Nugent, Head Boy of the school, who has been chosen to represent the Jamaica 4-H clubs in the cattle-judging contest to be held in England in the summer of 1958.



Friends Camping Programs Grow

A new development among many groups of Friends is a summer camping program designed to combine worship and recreation for younger Friends. We have gathered a brief history and the dates of this summer's camps for each of the Yearly Meetings in the Five Years Meeting so that Friends may have an over-all picture of this growing movement.

Baltimore

This will be the first year of camp at Catoctin Quaker Camp near Thurmont, Maryland, owned by a camp committee on which several Meetings in the two Baltimore Yearly Meetings are represented. Weekend workcamps have been held since spring to prepare the camp for use. This first year, a group of 32 boys and girls will blaze trails for the camp during a two week period in August. Marshall Sutton will direct the camp. Virginia Quarterly Meeting of Friends in Baltimore Yearly Meeting has held a Friends Family Camp at Virginia Beach, Virginia, for several years, which is widely attended. John Raiford is camp director.

August 2-7: Virginia Beach Family Camp

August 16-30: Catoctin Junior Camp

California

California Yearly Meeting has a large established program of camping at Quaker Meadow, with 1708 young and old Quakers participating in a recent summer's program. In its twentieth year of existence, Quaker Meadow continues to make physical improvements at its mountain setting. Charles Gilmore of Azusa is chairman of the Quaker Meadow Board. The following listing of camps is incomplete.

June 16-21: Work Camp

July 1-6: Family Bible Conference

July 12-18: Junior Camp

July 25-August 1: Junior High Camp

August 8-15: High School Camp

August 29-September 1: Family Camp

September 1-7: College Camp

Canada

Camp Neekaunis on the southern top of Georgian Bay ninety miles north of Toronto, Ontario, is the camp of the Canadian Yearly Meeting. American Friends are welcome to attend the various camps or to vacation at Neekaunis

between camp periods. The name is from the Huron Indian language and means "meeting place of friends." Neekaunis, now in its 26th year, is one of the earliest Friends camps. Norman J. Whitney will lead the Neekaunis Seminar this year.

July 3-12: Work Camp

July 12-28: Junior Young Friends

August 2-10: Family Camp

August 16-24: Seminar for adults

Indiana

Indiana Friends were probably the first to establish church camping, with a small camp held at Quaker Haven on Dewart Lake near Syracuse, Indiana in 1927. A number of Friends families own cabins on the Lake, and the camp site has been developed greatly. The 1955 Young Friends Conference of North America was held at Quaker Haven. Western Yearly Meeting now is a partner with Indiana Yearly Meeting in owning and improving the camp.

June 15-20: Senior High

June 22-27: Junior Camp

June 30-July 4: Pastors Short Course

July 13-18: Junior High

July 27-August 1: Junior High

Iowa

Quaker Men of Iowa Yearly Meeting have been the driving force behind the development of Quaker Heights, near Eldora, Iowa. This Yearly Meeting camp ground was dedicated in 1947. The most recent building is a chapel built in 1957 and over 1500 young people

used the facilities in that year. Quaker Heights is in use almost every day from mid-May until mid-September by Friends or other church or youth groups. Paul Barnett and Delbert Vaughn are guest ministers this year.

June 24-30: Senior Camp

June 30-July 5: Intermediate Camp

July 5-10: Upper Junior Camp

July 10-15: Lower Junior Camp

New England

Friends China Camp was started five summers ago in the 150-year-old Pond Meetinghouse at South China, Maine, by New England Friends. The Meetinghouse and its grounds have been improved and converted into a camp which accommodates seventeen campers and four counselors. Mornings at the camp are devoted to work for the camp or community; afternoons to recreation; evenings to the daily business meeting and a Quaker speaker or discussion. Each day begins and ends with worship. Bill and Fran Taber will direct the camp for the third summer.

June 20-July 13: Senior Session

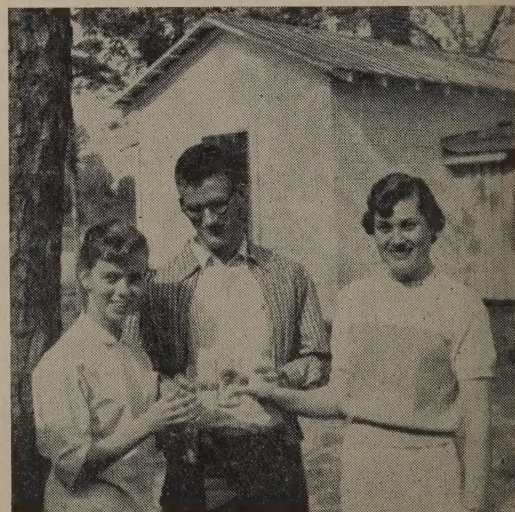
July 20-August 3: Ages 10-12

August 3-17: Ages 12-14

New York

New York Yearly Meeting has a large and well established Junior Yearly Meeting during the regular Yearly Meeting sessions. The Yearly Meeting site is on Lake George, Silver Bay, New York, a place of great natural beauty where outdoor activities are part of the program. A junior age camp of 36 youngsters, mostly

Young Friends Gertrude Murrow (left) and Lewis Rush and counselor Jewell Parris stop for refreshment during the recent week-end conference-retreat held at Quaker Lake Conference Center in North Carolina. The Young Friends helped prepare Quaker Lake for summer camping.



from western New York Meetings, will be held at Camp Gregory at Cayuga Lake later in the summer.

July 25-August 1: Yearly Meeting
August 26-30: Junior Camp

North Carolina

Although North Carolina has had a camping program since the '30's, its own camp, Quaker Lake, has been in operation only since 1950 and is still in the development stage. It consists of a 104 acre tract with a five acre lake sixteen miles southeast of Greensboro. Improvement work last year resulted in a large and very adequate swimming pier and beach. Orval Dillon will direct Quaker Lake activities this summer and all other staff members will also be North Carolina Friends.

June 22-28: Junior Camp
June 29-July 5: Junior Camp
July 6-12: Intermediate Camp
July 13-19: Intermediate Camp
July 20-26: Senior Camp

Western

Western Yearly Meeting held young peoples camps at various sites, including Camp Mack, before becoming co-owner with Indiana Yearly Meeting of Quaker Haven. It has helped in the improvement of Quaker Haven in the last several years, including the Meetinghouse there. Western Yearly Meeting maintains its own camping program at the Quaker Haven site.

June 9-13: Quaker Pioneer Camp (6th and 7th grades)
July 7-12: Younger Young Friends (8th and 9th grades)
July 21-26: Senior Conference

Wilmington

In 1951 twenty-eight acres on Lake Cowan near Wilmington, O., were given to Wilmington Yearly Meeting for a camp site. Since then a beach has been developed, Clark Lodge (named after the donor) built, and a caretaker's lodge moved to the site. Quaker Knoll is used on weekends by Friends groups and during the summer by community groups as well as Friends. Wilmington Friends have just completed two sleeping cabins and plan to begin two more soon. During the Conference of Friends in the Americas at Wilmington last summer, the Young Friends program was held at Quaker Knoll.

July 11-12: Junior Camp
July 13-19: Young Friends
July 19-20: Junior Camp

"A Dream Come True"

R. Aaron Napier, a Friends minister, founded Quaker Haven on Dewart Lake near Syracuse, Indiana, and for years planned the conference activities held there. During World Wars I and II he worked with conscientious objectors, and is well remembered by the young men and women he knew in both these contacts. He was killed in an automobile accident near Dewart Lake in 1946. Quaker Haven is the camp site for Western and Indiana Yearly Meetings. As the summer camping program for young Quakers begins in many Yearly Meetings, this tribute to Aaron Napier reminds us of our debt to those who have worked to bring these camps into being.

"This was in my prayers; a piece of ground not over large; with a garden, and near to the house a stream of constant water; and besides these some little quantity of woodland."

This prayer of Horace in 25 B. C. must have been re-echoed by Aaron Napier in 1922. "A piece of ground not over large, some sparkling water, a little quantity of woodland and a garden where one could possess one's own soul."

Quaker Haven seems to be the lengthened shadow of Aaron Napier.

"He stands the straightest who stoops to help a child." Aaron Napier stooped to help every child in the Quaker church by giving his very life to see his dream come true.

Now we possess in Quaker Haven a spot one may look into a mud-puddle and see the clear sky, where we may follow the byways rather than the highways, where we may at least partly escape for a time the wearisome restraints of civilization.

Where every bush is a "burning bush" and all ground is "Holy Ground" to the awakened consciousness. Where nature pays dividends every day in beauty, contentment and peace of mind.

It is a place where one can love the wild rose and leave it on the stem, where one can capture a part of heaven in an evening sunset. Where one can see a whole world in a grain of sand. Where tongues are in trees, sermons are in stones, books are in running brooks and good is in everything. To have a place where one desires to linger and meditate is indeed a rare possession.

Such a place we have today in Quaker Haven, thanks to Aaron Napier.

W. Lamb,
Camp Naturalist

Friends in Cuba Ask Quaker Support for Peace

Cuban Friends, who could not hold their Yearly Meeting in April because of the violent disturbances in their country, have been deeply concerned over their national situation. Juan Sierra, Executive Secretary of Cuba Yearly Meeting, has written to the American Friends Board of Missions, asking that American Friends help in working to restore peace and democratic processes to Cuba.

On April 30, Hiram Hilty, Associate Professor of Spanish at Guilford College and a member of the Mission Board, and Raymond Wilson of the Friends Committee on National Legislation, brought this concern to the attention of the State Department and the Organization of American States (OAS). Hiram Hilty urged the OAS to pursue vigorously a recent Cuban pronouncement that President Batista would accept outside supervision of the elections scheduled for the fall. George Scherer will visit the State Department and OAS on June 12 to follow up the concern of Cuban Friends.

It is possible that a meeting of Cuban Friends and representatives of various Quaker organizations will be held in Miami to consult on the part Friends might play in helping to check the reign of terror and violence.

The Cuban situation is of particular concern to Friends because of the large number of Quakers on the island. It is interesting although perhaps discouraging to note that President Batista, the present dictator, received some early education at a Quaker school in Cuba while his revolutionary opponent, Fidel Castro, attended Sidwell Friends School in Washington, D.C.

There is no peace with God that does not include peace with our fellow men.

Martin Niemoeller
* * *

Religion is one of the most dynamic forces in the world today. If newspaper editors know that, church people ought to know it.

Harold E. Fey

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

"To Know God Better", compiled by Winfred Rhoades; Harper and Brothers; 201 pages; \$2.95.

This book of 200 daily devotional readings of Scripture, meditation and prayers includes excerpts from the writings of Rufus Jones, St. Augustine, Phillips Brooks, St. Francis of Assisi, George Fox, Thomas R. Kelly, Frank Laubach, Albert Schweitzer and others. They have a tendency toward the mystics' viewpoint and are rich in personal devotion, which should assist in definite spiritual growth.

Author of "The Self You Have to Live With" and "Finding God More Vtally", Winfred Rhoades in his writings bears witness to "his rediscovery of the sources of spiritual strength" which grew out of many handicaps occurring in his life. His illness terminated his pastoral ministry in the Congregational Church, but the scope of his Christian influence was enlarged through his productive efforts during his recuperation.

Marian T. Osborne

* * *

Room for Randy, by Jesse Jackson; Friendship Press; paper back, \$1.25.

This 1957-58 Friendship Press theme book has much to offer as creative reading as well as a study book. Written primarily for Junior High youth on the race relations theme, "Room for Randy" ought to be available in each of our Meet-

ings. Rick and Randy, Junior High age boys, run into many of the problems common today in communities trying to integrate various national and racial groups into a Christian community.

Wayne Carter

* * *

The Bible Today, described by Christian scholars; Harper and Brothers; 208 pages; \$5.00.

This book has been compiled at a time when people are showing a greater interest in the Bible and its relevance for the present day. Leading British scholars of different areas of Biblical study were asked to write brief articles in their particular areas of interest. My two main criticisms are the price and the short length of some of the articles, but I hope neither of these reasons will keep the book from the general reader. The articles were intended to "summarize the latest findings in every major field of Biblical study," leaving aside all theological dispute. For this reason, it should be of interest to all who give the Bible a place of great importance in their lives.

Joseph A. Vlackamp

* * *

Gervas A. Carey of Honolulu, Hawaii, former clerk of Oregon Yearly Meeting and president of George Fox College, has completed a book entitled "My Bible and I." The book has just been published by Oregon Yearly Meeting Press, and is available from Gervas A. Carey, 2469 Mt. View Drive, Honolulu 15, Hawaii, for \$2.00 a copy. In his book Gervas Carey has placed "personal experiences, recollections and interpretations of

the Bible as compiled from church and classroom activities of the past fifty odd years."

* * *

A well-known English Friend, Henry T. Gillett, has surveyed the state of religious thought in relation to world problems in "The Spiritual Basis of Democracy." Actual belief in Christian principles is essential in solving political, economic and social problems. The only "binding dogma" of Christianity is faith in the absolute value and power of self-sacrificing love. The book was published in 1954 and is now available from the Friends World Committee, 20 So. 12th St., Philadelphia 7, Penna., at the reduced price of \$1.00 per copy. It is excellent for use in adult discussion groups.

James F. Walker

* * *

"Martin Luther King and the Montgomery Story" has been put out in comic book form by the Fellowship of Reconciliation. The story of the Negroes in Montgomery, Alabama, who protested against segregation on city buses and who staged a successful "Walk to Freedom" movement for over a year, has been told in simple, colorful terms in the conventional comic book—picture story format. The religious, non-violent aspect of the struggle is emphasized. This comic book has been widely acclaimed as a new way to present the need for racial equality. Copies can be obtained from the Fellowship of Reconciliation, Box 271, Nyack, New York, at ten cents each, with reduced prices for quantities.

WORLDS TO BE CONQUERED

Like rooms of pages stacked in row on row
Are towns of books in worlds of words. I know
Some few, and shall know more, but many are
Strange houses locked with foreign keys, too far
Away. And others rise beyond the pale
Of unskilled reach, on heights I cannot scale.
And quick time passes! while I covet all
Unknown, from simple hut to ornate hall.
I have one comfort: inability
To seize them all will ever leave to me
New dwellings I can enter line by line,
Explore, and if I like them, claim for mine.

Fleta Pierce Newlin

TEN LOVELY THINGS

The rosy sunset cannot cancel out
My love for long jade shadows on the pool,
Or dim the memory of these: the cool
And slender fingers of the rain; or stout
Straight firs upon a mountainside; perfume
Of lilacs when the south wind gently sighs;
Cloud-images that skim the lake, or skies
Of deepest blue above the forest's gloom.

I cannot tell which gives the wildest thrill:
A field of poppies nodding in the breeze;
Or a maple flaming on a bare brown hill.
I must consider well before I know;
For I have seen the leaves of April trees,
And towering pines bowed down with virgin snow.

Christine White

Thoughts for Class Study

By John C. Harvey

July 6

The Justice and Mercy of God

Deuteronomy 10:12-11:1;

Psalms 145; Romans 5:6-11

As we begin this new unit of study, it is very fitting that justice and mercy should be considered together. One can say them in the same breath without feeling that they are opposites. A creative and sustaining God cannot be properly imagined apart from both justice and mercy. The expression "an unjust God" is a phrase which can never be truthfully used. Nor does His mercy cause Him to forget His justice. "Mercy" is descriptive of the way in which God's justice works, and it speaks of a much larger and infinitely loving framework in which divine justice operates. Who of us dares to contemplate what justice would be without mercy?

Verses twelve and thirteen of chapter ten in Deuteronomy link together the justice and mercy of God, and show exactly what our human response should be to this union. Because God is just, we fear Him. Because He is merciful, we love Him. Fear and love are not opposed. Anyone who can contemplate a holy and just God without awe and inner trembling is simply not awake to the magnitude and power of God which is everywhere displayed. There are reasons for standing in awe of God, and His justice is one of the strongest reasons. Likewise, there are reasons for loving God, and His mercy is one of the strongest. There is evidence all around us of this mercy as well as of this justice. Both are continually operating characteristics of God, and the Old Testament as well as the New Testament fully recognizes this fact.

We are quite familiar with the gospel message that all have sinned and have come short of the glory of God. But occasionally we need to take a fresh look at this truth, and ask just exactly what it means. One way to approach it for added meaning is to try to think of someone who is so good that in his own purity and power he could pass all the tests which divine jus-

tice and holiness would require. Can you think of someone who thus deserves God's full approval—who has earned the right to declare himself a just man and a holy man? No man has ever yet been found who can make such a claim and back it up to everyone's satisfaction. Our only hope is in God's mercy.

This mercy of God was completely expressed through Christ. God did not wait for us to become good. He gave us Christ while we were most in need of him. We could never become good enough to deserve Christ. We could never deserve the love of God as made so plain to us through His Son. Such love and mercy can only come as a gift. Are we accepting or rejecting that gift?

QUESTIONS: Ultimately, on what does our salvation hinge? Since God combines justice and mercy in His character, should something of the same combination be evident in your character and mine? Illustrate what happens when we forget one or the other element.

July 13

Social Justice and the Gospel

Matthew 5:13-48; 23:23-26

Sometimes we may wonder what an educated twentieth century observer might think if he were transported in time and space into the world in which Jesus lived. What would he think about the moral attainments of the leading Jews? What kind of picture would he get of the relationships between Jesus and these Jews? Would he come to any conclusion with regard to social justice and how it is to be attained?

We need to take stock of the overall tone of Jesus' teachings before we can gain an understanding of his "philosophy of life." Evidently the primary aim in our Lord's life was not to establish a new and finer system of ethics than the Pharisees had. Jesus realized, as some intellectuals fail to do, that "Life is deeper than logic." Consistency, according to the way Jesus practiced it, was consistency on a higher and broader level than

the legalistic consistency of the Pharisees. In morals and religion, his was the consistency of love that the Heavenly Father freely gives to all. When conflicts came between Jesus and the Jews, it was because both he and they were being consistent in their own different ways. The Pharisees were deciding things according to their logical system of ethics. Jesus was true to a higher and broader "rule" of life. The Father's loving concern for all, even for the least of these my brethren, was at the center of Jesus' consistency. The difference between the elder brother and the father in the story of The Prodigal Son is the main difference between Jesus and the Pharisees. The heart of the social gospel of Jesus is found in the attitude of that father.

Social justice is not a simple thing to achieve. Sometimes the people who absolutely know that they are right on a particular issue are wrong according to Jesus' standards. It is usually because in the process of working very hard and successfully for the rights and privileges of one group of people, another group of just-as-important people is hurt. The principle of the greatest good for the greatest number of people is not always easy to apply, or at least it is not simple to apply. And yet social justice which is only a partial or limited thing is not social justice in the sense in which Jesus was talking and living it. A man deserved no special commendation for standing by his own crowd or being loyal to those who believed as he did, for even gangsters do that. Jesus was asking the Jews—and us—to extend the radius of the circle of outgoing love and concern. We are not about to reach the completion of this process of growth, but let us try to make sure that we are really growing in the right direction. It takes wisdom, but even more, it takes courage, to keep growing in this way. So let us pray for courage.

QUESTIONS: Does a person's attitude regarding social justice have anything to do with his successful entry into heaven? Do we emphasize individual rights too much in our American way of life? When should individual rights be submerged for the good of the whole group?

Lesson based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

California Yearly Meeting will be held June 23-29 in Whittier, California. Lowell Roberts, President of Friends University, will be the main speaker. The traditional Men's and Women's Banquets will be held June 26. Glenn A. Reece of the Five Years Meeting will attend and have a part in the program.

* * *

The spring conference of the United Society of Friends Women in Wilmington Yearly Meeting was held May 6 at the New Burlington Meetinghouse in Ohio. Over seventy women attended. Bernice Hartman presided, Lena Applegate presented devotions, and a group from Xenia presented a Stewardship play written by Mildred White. Highlight of the day was a talk by Anna Langston, now on furlough as principal of the Friends Girls School in Ramallah, Jordan.

* * *

Joe Rogers has resigned the pastorate at Denair, California. Denair Friends hope to find new pastoral leadership beginning in the fall. Paul and Mary Shugart have resigned from the Bell pastorate to go to Yorba Linda, California, succeeding Keith and June Sarver. Paul and Mary Shugart are graduates of Marion College and have served in Indiana Yearly Meeting. Paul Shugart has also studied at Asbury and at Bonebreak Seminary in Dayton, Ohio.

* * *

F. Hilary Conroy, Assistant Professor of History at the University at Pennsylvania, is taking a thirteen month leave of absence to be director of the American Friends Service Committee International Seminar Program in Japan. He and his wife Charlotte and their two children are members of the Newton Square Meeting. Hilary Conroy is a specialist in Japanese history. He will work closely with Esther Rhoads on the seminar program, which has been going on for ten years.

* * *

The fifty-first annual assembly of Nebraska Yearly Meeting will be held at the Friends Meetinghouse, Central City, Nebraska, June 12-15. Glenn A. Reece of the Five Years Meeting of Friends will give the opening address. Devotional messages will be given by Lyman C. Platt, Robert H. Jay and O. W. Carrell. Mildred E. White and Pearl Spoon will speak on missions. S. Arthur Watson, president-elect of William Penn College, will give daily devotional messages and speak on Sunday morning.

* * *

Lorton and Joyce Heusel have accepted a call to the pastorate of the Wilmington Meeting in Wilmington, O. Lorton Heusel, a native of Nebraska, is now pastor of the Chicago Meeting and has also held pastorates at Thorntown, Indiana and Vermilion Grove, Illinois. The Heusels are graduates of Earlham College and Lorton Heusel holds a B.D. degree from Chicago Theological Seminary. The Heusels have one son, Kim. Lorton Heusel is the author of the pamphlet, "The Quaker Pastorate."

* * *

An "Area Get-Together," which has been an annual occasion for the past three years, was held May 18 in Crossville, Tennessee. Five Friends Meetings were represented by the sixty-two people attending: Knoxville, Nashville, Chattanooga, Atlanta and Berea. The group decided to begin an area newsletter in September. The possibilities of having an area workshop on the problems of a First Day School were discussed, and a First Day School workshop was tentatively scheduled for the last weekend in August to be held in Chattanooga, Tennessee.

* * *

Recently announced by Frederick B. Tolles, Director of the Friends Historical Library at Swarthmore College, is the acquisition of a major collection of books and manuscripts by the Quaker poet and abolitionist John Greenleaf Whittier. The collection, valued at \$25,000, was a bequest from the late C. Marshall Taylor of Montclair, New Jersey. The collection includes over 600 first editions and approximately 600 manuscript letters and poems, including letters to or from Emerson, Bryant, Garrison and Harriet Beecher Stowe. The original account of the Civil War incident on which Whittier based his

poem, "Barbara Frietchie," is included in the collection.

* * *

Warren Hendershott, present pastor at Muscatine, Iowa, has accepted a call to Oak Grove Meeting, also in Iowa. Irma Morris, now pastor at Oak Grove, will move to Oskaloosa, Iowa, where Edward Morris will teach science at William Penn College. Hesper Meeting, also in Iowa, will lose its pastor, Naomi Olsen, to William Penn College where she will serve as housemother. Arthold and Cathryn Latham will continue at Paton Meeting in Iowa for the coming year, with Arthold Latham also serving as science teacher in the Paton senior and junior high schools. Roy Norman of the Greenville Meeting in Iowa has resigned as of July 1 to enter church work in Montana.

* * *

Alexander C. Purdy, well-known Friend, Hosmer Professor of New Testament and Dean at Hartford Theological Seminary, has been awarded a citation by the Alumni Association of the Seminary. Alexander Purdy is a graduate of William Penn College and the Seminary. The citation was given in recognition of forty-five years of distinguished Christian service and stated: "His competence as a scholar; his well-disciplined, analytical mind; his highly developed gifts as poet, writer and speaker; his unostentatious but profound seriousness; his genuine and ever kindly sense of humor; and above all, the integral unity of his person and his work have made him an unexcelled teacher and interpreter of the New Testament and of our Lord Jesus Christ."

* * *

The crew of the "Golden Rule," the ketch which four pacifists hoped to sail into the bomb-testing area in an effort to halt nuclear tests, is now on a year's probation after receiving a sixty-day suspended prison sentence. On May 2, the ketch left Honolulu to sail toward Eniwetok, the bomb-testing area. Only a few miles out the ketch was halted by a Coast Guard vessel and towed back into port. The four crew members were jailed for contempt of a federal court order. On May 7, the "Golden Rule" crew members, who refused bail and had been in prison for six days, were given sixty-day prison sentences, which were suspended. Crew members are Quakers Albert Bigelow, William Huntington and George Willoughby, and Oakwood teacher Orion Sherwood.

Protest actions after the arrest of the

COMING EVENTS

June 12-15 — Nebraska Yearly Meeting, Central City, Nebraska.

June 18-22 — New England Yearly Meeting, Lasell Junior College, Auburn-dale, Mass.

June 23 to July 9 — Young Friends Work Camp with Indians at Hominy, Oklahoma.

June 23-29 — California Yearly Meeting, Whittier, California.

June 26-29 — Canada Yearly Meeting, Pickering College, Newmarket, Ontario, Canada.

August 29-September 1 — Friends Conference on Race Relations; Westtown School, Pennsylvania.



Keith Sarver has been appointed Superintendent of California Yearly Meeting, to succeed Donald Spitler. He is now pastor of the Yorba Linda Friends Meeting.

crew members were planned by the Non-Violent Action Against Nuclear Weapons, sponsor of the voyage, which resulted with an interview with Admiral Lewis Strauss, chairman of the Atomic Energy Commission. An hour-long conference was held with Admiral Strauss, who held to his firm position for continuing the bomb tests.

The group of five Americans, including Friends Lawrence Scott and Bayard Rustin, who hoped to appeal to British, French, West German and Soviet governments to join the protest against bomb tests, made their appeals in London, Paris and Bonn. They journeyed to Helsinki on the understanding that they would receive their visas into the Soviet Union there. The Russian visas failed to come through, however, and the group returned May 14 to the United States.

* * *

Paul and Jean Johnson have returned to the United States after organizing and administering the Asian Conference for Diplomats in Perindanya, Ceylon, sponsored by the American Friends Service Committee. Enroute home, Paul Johnson spent some time in Tunisia and Morocco to observe refugee work. He will go to Europe in mid-June to assist Lloyd Bailey with three conferences this summer and in October he will become Director of Conferences for Diplomats in Europe.

The eleventh Conference for Diplomats to be held in Clarens, Switzerland, will be chaired by Roger Wilson of the Friends Service Council, London. The twelfth Conference, also to be held at Clarens this summer, will be chaired by Colin Bell of the American Friends

Service Committee. The second Conference for Members of Parliament, which will follow the two Conferences for Diplomats, will be chaired by James Read, a Friend who is Deputy High Commissioner for Refugees in Europe. Others providing Quaker leadership at these conferences will be Bertram Pickard and Stella Alexander, British Friends, Oliver Ashford of the World Meteorological Organization, Duncan Wood of the Geneva Friends International Center, and Finn Friss, Quaker International Affairs Representative in Vienna. From 30 to 45 persons from various countries are expected at each of the three meetings.

The present series of Conferences for Diplomats was begun in 1952, although the American Friends Service Committee for many years has been sponsoring small informal international conferences in a number of countries.

Friendly Fellowship

Anderson, Indiana — A concert was held at Winchester Friends Church in March by a group of 65 Singing Quakers from Friends University. Other events in this area recently included Quaker Men's Meeting at Jonesboro, Mid-Year Conference at South Marion Friends, and Young Friends Quarterly Meeting at Back Creek with Vida Woods as speaker.

At Anderson, the Friendship class cooked and served the Sunrise Breakfast on Easter; a chili supper was held in April as a White's Institute project; Lawrence Apgar, professor of music from Earlham College, joined with us acceptably in our service on April 27; a Mother and Daughter Banquet was held May 8; and on May 25, Anna Langston on furlough from Ramallah, Jordan, was our speaker for morning and evening services.

Pauline Small

* * *

Lawrence Massachusetts — In April Lawrence Friends Meeting recognized Good Friday with a Meeting for Worship and held regular services with special exercises on Easter. The annual Missionary tea and program was held April 12 with the Rev. Walter F. Craymer and his wife, Ellen Wood Craymer, Baptist missionaries in South America, as speakers. Ellen Wood Craymer is a member of the Lawrence Friends Meeting and the granddaughter of William Wood, a pioneer of Lawrence Meeting. Walter Craymer spoke during the Bible School hour and in the Meeting for Worship on April 13. The Craymers will return to Iquitos, Peru, in August for another four years of missionary service.

The Elizabeth Fry Circle concludes its formal meetings in May, but continues sewing for the American Friends Service Committee throughout the summer. The Circle contributed 7,562 pounds of material aid to the A.F.S.C. during the past fifteen years.

On June 7 the annual Sunday School picnic will be held. Bible School Children's Day is scheduled for June 15, and following that date the Bible School and Meeting for Worship will be held at the same hour until September 7.

Bessie Smith

* * *

Long Lake, Michigan — The Long Lake Meeting is planning a family Vacation Church School for the week of June 23. Plans include five evening meetings beginning with a simple supper each evening. Different families will lead the worship, basing it upon their own family worship experiences. After the meal, classes will be conducted for all children up to and including the sixth grade. Leonard Hall will lead discussions on Stewardship for the young people and adults of the meeting. All ages will come together again each evening before dismissal. On the final evening there will be a longer song and worship service.

Beatrice Collins

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Photo by Susan Castator

William and Ethel Berry Observe Golden Wedding

William E. and Ethel R. Berry celebrated their fiftieth wedding anniversary on May 25. A reception in Stout Memorial Meetinghouse on the Earlham College campus, Richmond, Ind. was given by their daughters and husbands: Mr. and Mrs. Elmer Johnson of Oskaloosa, Iowa; Mr. and Mrs. Jack Hiatt of Greer, S.C., and Mr. and Mrs. William H. Newman of Tenafly, N.J.

William and Ethel Berry were married May 20, 1908, in the manner of Friends at the home of her parents, Absalom and Ella Kendall Rosenberger, in Oskaloosa.

William Berry was a member of the William Penn College faculty for thirty years and at Earlham College for fourteen years as Professor of Greek and Religion.

BIRTHS

Hinshaw—To Edwin and Dorothy Stratton Hinshaw, a daughter, Martha Ellen, on May 21 in Birmingham, England. The Hinshaws are Indiana Friends studying at Woodbrooke.

MARRIAGES

Spangler-Mortimer — Athena Mortimer, pastor at Smyrna Meeting, Iowa, to Albert Spangler, pastor at Albina Meeting, Iowa, on April 27, at the Smyrna Meetinghouse, Orval H. Cox officiating.

DEATHS

Andrew—Frances Greene Andrew of Oregonia, Ohio, on May 1, aged eighty-two years. She was the daughter of Jacob H. and Anna M. Greene and was married to Robert M. Andrew, who preceded her in death. She was a graduate of Westtown School in the class of 1899 and was a graduate nurse of Pennsylvania Hospital in Philadelphia. She practiced nursing before her marriage and after marriage often helped in the

Local Meeting Directory

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30, Morning Worship 11:00 a.m., Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spittler, minister. 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone PArkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Jesse Drinnen, 620 E. 9th St. Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California — First Friends Church: 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship, Phone Sy 63372, Stuart Innerst, Pastor.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 7:00 R. Ernest Lamb, Minister, 538 Floral Drive; Phone OXford 7-4350.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's groups 7:00 P.M. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda — 4842 Main St., S.S. 9:30; Worship 11:00 a.m. and 7:00 p.m. Prayer meetings Wed. 7:00 p.m. Pastor, Keith Sarver. Phone LAkeview 8-7047.

CANADA

Toronto, Ontario—Meeting for Worship every first day, 11:00 a.m., 60 Lowther Ave. (North from cor. Bloor and Bedford. First Day School same, Friends welcome at all times; for overnight, write in advance.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m. Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study. Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane. West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 116 Florida Union.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Lake Worth, Florida—Palm Beach Friends Meeting, Meeting for Worship, 10:30 a.m.; 812 South Lakeside Drive, Lake Worth.

Orlando—Winter Park, Florida — Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone Hilltop-58949. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends, Sunday Meeting for worship 10:30 A.M. at Avery Conley School, 1400 Maple Avenue, First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building, Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive, Phone 9688.

Carthage—Friends Church, South Main St. Bible School 9:30 a.m.; Morning Worship 10:30 a.m.; Robert A. Shockney, Minister.

Carmel—Friends Church, Corner of Third St., and Rangeline Road; Meetings for Worship, 8:30 and 10:30 a.m. Bible School, 9:30 a.m., Youth Meetings, 5:00 and 7:30 p.m. Midweek Meeting, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone Victor 6-2066.

Evansville, Indiana — Unprogrammed meeting for worship, First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m., G. R. 6-7776. All Friends welcome.

Indianapolis—Irvington Friends Meeting, 23 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call: Me. 2-7724.

Indianapolis, Indiana — First Friends Meeting, 3030 East Kessler Boulevard. Until September 1st, Meeting for Worship and Sunday School for children 10:00 a.m. Errol T. Elliott, Minister, Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Knightstown—Friends Meeting, East Brown St. Bible School 9:30 a.m. Worship Service 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Lafayette—Farmers Institute Friends (10 mi S.W. of Lafayette). Sunday School—9:30 a.m.; Worship Service—10:30 a.m. Keith Kendall, pastor, 202 Pierce St., Ph. 3-4121.

South Marion Friends at 38th and Harmon Streets. Bible School 9:30 a.m. Morning Worship 10:30. Evangelistic Services 7:30 p.m. Prayer Meeting, Thursday 7:30 p.m. Isaac Phillips, Pastor.

Mooreville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets, Sunday School—9:30 a.m. Morning Worship—10:45 a.m. Jr. Hi Young Friends Sunday 5:00 p.m. Sr. Hi Young Friends Sunday 7:00 p.m. Mid-Week Meeting Wednesday 7:30 p.m. Meetings for College Friends. Rosemary Holloway, Church Secretary, Phone AT-85680.

New Salem, Greentown, R. R. 1. Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main Street on U.S. 40, 12 miles west of Indianapolis. Two Meetings for Worship, 8:30 a.m. and 10:30 a.m. Church School, 9:30 a.m. Ruth Milhous, Clerk, 507 E. Main; D. Aldean Pitts, Minister, 432 E. Main; Office Phone, TErrace 9-6490.

Richmond—First Friends Meeting, E. Main and 15th Streets. Church School 9:15. Morning Worship 8:30 and 10:30. David Castle, Minister; Marie Ferguson, Minister of Education.

Spiceland—Meetinghouse on W. Main St., 2 m. north of U.S. 40 on state rd. 3. S.S. 9:30. Worship 10:30. Earl J. Prignitz, pastor.

community in cases of illness. She nursed her two sisters when ill in her home. Surviving are two daughters, Susanna Andrew of Bethel, Connecticut, and Mary Annette Hagemeyer, who lived in the home with her mother; one sister, Alice G. Telfair of Wilmington, Ohio; and five grandchildren. Funeral services were held at Springfield Friends Meeting, where she was a member, with Douglas L. Parker giving the memorial sermon. The Methodist community of Olive Branch, in which she lived and served, contributed to the American Friends Service Committee in her memory.

Bowman—Albert Swift Bowman, on March 16, at his home in West Falmouth, Massachusetts. He was a birth-right member of the West Falmouth Friends Meeting which his ancestors, the Swifts and Bowermans, established in the 1670's. He was a stalwart Friend, filling several offices there in his home Meeting and in the Sandwich Monthly Meeting faithfully and efficiently. For some years he was Treasurer of the Sandwich Quarterly Meeting and member of the Permanent Board of New England Yearly Meeting. Albert Bowman was the librarian of the West Fal-

mouth Library for forty years, beginning soon after his graduation in 1898 from Friends Boarding School in Providence, R.I. In 1904 he and Lois Belle Henderson were united in marriage at her home in Merwin, Missouri. She died in 1952. The Bowermans carried on for many years a Friendly bath-house establishment in West Falmouth which did much for their seashore resort town. Their children are Cecilia B. Fuglister of Woods Hole Mass., Benjamin A. Bowerman of North Waterford, Maine, and Priscilla S. Gentile of Summit, New Jersey. There are seven grandchildren and one great grandson. Funeral services were in charge of James A. Coney, minister of New Bedford Meeting.

Carter—Enoch Lindley Carter, on May 14, at the home of his daughter, Mrs. Emily Robertson, near Russiaville, aged 89. He was a retired farmer who had been in failing health for a year. The son of Levi and Emily Newlin Carter, he was born in Illinois, March 21, 1869. He married Julia Moore on Feb. 17, 1892, and she preceded him in death on December 4, 1927. To them were born eleven children: nine sons, Henry, Glen, Everett, Wilmer, Russell, Lloyd,

Daniel, Willard and Edmund; and two daughters, Emily Robertson and Mary Sutton. Edmund and Everett are now deceased. Surviving also are one brother, Clarence Carter, and two sisters, Ethleen Quakenbush, and Rose Fisher. Services were held at the Russiaville Friends Church, with Mary Hiatt, a former pastor, and Herbert Pettingill, present minister, in charge.

Symons—Florence Day Symons, on May 9, at Carmel, Indiana. She was born June 21, 1873 at Carmel, daughter of Mahlon and Ruth Harvey Day. On December 25, 1895 she was united in marriage to Henry M. Symons, and they lived on the same farm west of Carmel most of their married life. A birth-right member of Poplar Ridge Friends, she transferred her membership to Carmel. In both meetings she was active in Sunday school, church and missionary work. A son, Kenneth, died in 1954; his widow, Louise and two daughters, Alice Symons Wieneke of Seymour and Sandra, survive. Also surviving are Henry Symons; a daughter Dorothy; a sister, Hulda Murphy of Carmel; a brother, Curtis Day of Indianapolis; and two grandchildren.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street, South Entrance. Visitors telephone AMherst 6-3221.

West Branch—Hoover's birthplace; 10 miles east of Iowa City. Church School 9:30 a.m.; Worship 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn. Bible School, 9:45 a.m.; Meetings for Worship, 11:00 a.m. and 7:00 p.m.; Youth Groups, 6:00 p.m. and 8:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone TWInbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 11:00 a.m.

MARYLAND

Sandy Spring—Friends Meeting, 13 miles north of Washington, D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister. 29 Tremont St., WY6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorren-to S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4086.

Traverse City, Michigan—Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m.; Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phones WA 6-9675 (Res.) WA 6-6159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

St. Louis, Missouri—Unprogrammed. 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, Wydown 3-4618.

NEW JERSEY

Montclair—289 Park Street, First-day school 10:30 a.m.; Meeting for Worship 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

NEW YORK—Meetings for worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 at First Day Schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th St.; and at Riverside Drive & 122nd St., 3:30 p.m.

Brooklyn: at 110 Schermerhorn Ave., and at corner Lafayette & Washington Ave.

Flushing: at 137-16 Northern Blvd.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York, Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Farmer—Science Hill Friends Meeting. Bible School 10 a.m. Meeting for Worship 11 a.m. Midweek Meeting Wednesday, 7:30 p.m. Joseph E. Moorefield, Minister.

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

Greensboro, N. C.—Spring Garden Friends Meeting, 1608 Spring Garden St. Bible School 9:45; Meetings for Worship 11:00 and 7:30; Midweek Meeting Wed. 7:30. Leslie N. Winslow, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road; Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F. 6:30; Mid-week Meeting, Wednesday, 7:30; Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson; Bible School 9:45; meeting for worship 11:00; F.Y.F. 6:00; Midweek Meeting 7:30 Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati, Ohio—Friends Meeting; 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship 11:00 a.m. First-day school 9:45 a.m. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, "El-donhill", 876 Lafayette Ave. Phone MU 1-6528.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m.; Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

West Milton, Ohio—Friends Meeting, Bible School, 9:30 a.m.—Worship, 10:30 a.m. No. Main at North St., Valentine Krumm, Pastor.

OREGON

Newberg, Oregon—Friends Church, College St. at Third, Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S. E. 35th Ave. and Main St., Bible School 9:45 a.m.; Worship 11:00 a.m., Christian Endeavors 6:30 p.m.; Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place, Gerald W. Dillon, Minister, Phone BElmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. Secretary, Esther McCandless, 234 Jones, JA 5-5705.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia—Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, Robert R. Brewster.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship. First-days at 11 a.m. First-day School at 10:30.

CANADA

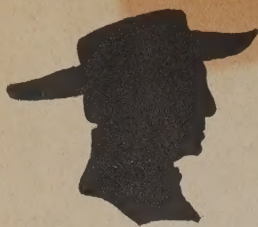
Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street. West.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

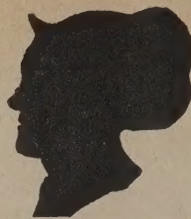
San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 6-0560.



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Generous

"Henry Mills, that year (1902) deeded his house to the college as the beginning of the endowment fund."

This is the record in the history of Pacific College (now George Fox College) at Newberg, Oregon. But back of that simple item is the man—and his wife.

Henry and Mary Mills in their young and middle years lived on their Illinois farm in a cubical red brick house a mile from Elwood Meetinghouse. The gentle bay mare which brought them to all meetings was as familiar to the children of the neighborhood as were their good faces. Their generosity extended far beyond their own grandchildren to all of us.

Henry's concern for the work of Friends looked beyond the present to its progress in the future: "Don't fail to answer the call of the Lord."

"Does thee feel a call to some special work?"

"It may be the Lord wants thee to become a minister."

So spoke Henry to one or another of us, while, if we were quite young, he reached in his vest pocket for a peppermint to hand out. But he believed that for that "special work" there must be preparation and to him that meant attendance at Vermilion Academy. This school was the child of Vermilion Quarterly Meeting and its instrument of training. If a young person lacked the funds to attend it, then there was the quiet slipping of money or the bestowing of a scholarship and arrangements for board and room.

In the 1890's the Mills sons began to leave the Illinois farm and settle in Oregon. By the end of the century all save one son and daughter lived in the Newberg region. The parents made visits to their children and returned with reports of fruits unbelievably large and sweet. At last the pull became too strong to resist. Henry and Mary Mills went to Oregon to make their home—this time in a large

white frame house across the street from the Friends Meeting.

From this time on, the Oregon college was the recipient of gifts and the center of educational interest for these two. Their children joined in its support, some being board members for many years. Their grandchildren attended it as students and some of them became long-time beloved teachers.

Those of us originally from the mid-west remember Henry's upright form, his kind face and his genuine outreaching concern for youth; Mary's smile, her bright black eyes and her large Quarter-

ly Meeting basket filled with the best of food—always including a sugar-pie to please Henry.

Residents of the Newberg area, now growing old, best remember the two in their last years together, walking across the street to meeting, Henry gently leading Mary by the hand—an unforgettable picture of life-long devotion. They do not forget that in 1902 the white house became the beginning of an endowment fund for the college. For all who knew them, "generous" is the word.

Elizabeth Emerson

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